

Roman  
and  
Greek  
tradition  
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berment  
of kings.

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in

played the part of the god and were slain and dismembered in that character. Set as well as Osiris Is said to have been torn in pieces after a reign of eighteen days, which was commemorated by an annual festival of the same length.<sup>1</sup> According to one story Romulus, the first king of Rome, was cut in pieces by the senators, who buried the fragments of him in the ground;<sup>2</sup> and the traditional day of his death, the seventh of July, was celebrated with certain curious rites, which were apparently connected with the artificial fertilization of the fig.<sup>3</sup> Again, Greek legend told how Pentheus, king of Thebes, and Lycurgus, king of the Thracian Edonians, opposed the vine-god Dionysus, and how the impious monarchs were rent in pieces, the one by the frenzied Bacchanals, the other by horses.<sup>4</sup> These Greek traditions may well be distorted reminiscences of a custom of sacrificing human beings, and especially divine kings, in the character of Dionysus, a god who resembled Osiris in many points and was said like him to have been torn limb from limb.<sup>5</sup> We are told that in Chios men were rent in pieces

<sup>1</sup> *Scholia in Cæsar's Germanici Aratea.* in F. Eyssenhardt's edition of Martians Capella, p. 408 (Leipsic, 1866).

<sup>2</sup> Dionysius Halicarnasensis, *Antiquit. Rom.* ii. 56. 4. Compare Livy, i. 16. 4; Floras, i. 1. 16 sq.; Plutarch, *Romulus*, 2J. Mr. A. B. Cook was, I believe, the first to inter-

pret the story as a reminiscence of the sacrifice of a king. See his article "The European Sky-God," *Folk-lore*, xvi. (1905) pp. 324-37. However, the acute historian A. Schwegler long ago maintained that the tradition rested on some very ancient religious rite, which was afterwards abolished or misunderstood, and he rightly compared

the  
 legendary deaths of  
 Pentheus and  
 Orpheus (*Romische Geschichte*,  
 Tubingen, 1853-1858, vol. i. pp. 534  
*sq.*).  
 See further W. Otto, "Juno,"  
*Philologus*, lxiv. (1905) pp. 187 *sqq.*  
<sup>3</sup> *The Magic Art and the*  
*Evolution*  
*of Kings*, ii. 313 *sqq.*\*  
<sup>4</sup> Euripides, *Bacchae*, 43 *sqq.*,  
 1043  
*sqq.* ; Theocritus, xxvi. ; Pausanias,  
 ii.  
 2. 7 ; Apollodorus, *Bibliotheca* iii.  
 5.

I *sq.*; Hyginus, *Fab.* 132 and 184.  
 The  
 destruction of Lycurgus by horses  
 seems to be mentioned only by  
 Apollodorus. As to Pentheus see  
 especially  
 A. G. Bather, "The Problem of the  
*Bacchae*," *Zf5;72#* / *of Hellenic*  
*Studies*,  
 xiv. (1904) pp. 244-263.  
<sup>5</sup> Nonnus, *Dionys.* vi. 165-205 ;  
 Clement of Alexandria, *Protrept.* ii. i  
*j*  
*sq.*, p. 15 ed. Potter; Justin Martyr,  
*Apology*, i. 54 ; Firmicus  
 Maternus,  
*De errore prophanarum religionum*  
 6  
 ;  
 Arnobius, *Adversus Nationes*, v. 19.  
 According to the Clementine  
*Recognitions*, x. 24 (Migne's *Patrologia*  
*Graeca*,  
 i. 1434) Dionysus was torn in  
 pieces  
 at Thebes, the very place of which  
 Pentheus was king. The  
 description  
 of Euripides (*Bacchae*, 1058 *sqq.*)  
 suggests that the human victim was  
 tied  
 or hung to a pine-tree before being  
 rent  
 to pieces. We are reminded of the  
 effigy  
 of Attis which hung on the  
 sacred  
 pine (above, vol. i. p. 267), and  
 of  
 the image of Osiris which was  
 made  
 out of a pine-tree and then buried  
 in  
 the hollow of the trunk (below, p.  
 108).  
 The pine-tree on which Pentheus  
 was